

STACK
ANNEX

5

032

140

A

0000903179



UC SOUTHERN REGIONAL LIBRARY FACILITY

ifornia
nal
ty





0,50

THE ANTHROPOLOGY
OF THE
State of S. Paulo, Brazil

BY
H. VON IHERING

Written on the occasion of the Universal Exhibition
of S. Luiz



S. PAULO
DUPRAT & COMP. — RUA DIREITA, 14
1904





THE INDIANS OF THE STATE OF SÃO PAULO

BY

H. VON IHERING

THE EXISTING INDIANS

The coast of Brazil at the time of its discovery was inhabited by aborigines belonging to the Tupi and to the Tapuia nations. The Tapuias, former owners of this region, had been driven from the coast to the Serra do Mar and to the interior of the country by the Tupis who inhabited the coast from the mouth of the Amazon to that of the River Plate (Rio da Prata). The linguistic differences between Tupis and Tupi-nambás of Rio de Janeiro and of the north of Brazil and Guaranis of the south of Brazil were so slight that the Portuguese could easily make themselves understood by most of the natives all over the country hence the name of *Lingua Geral* (general language) was adopted for the several Tupi dialects.

For the same reason the priests used the *Lingua Geral* in the catechisation of the Indians, and most of the names of localities, native animals and plants are derived from it.

The name Tapuia given to the tribes, which were not Tupis, only, as appears, for practical purposes, has been recognised as well founded by recent investigations, which show us that these numerous tribes are

related, not only in an ethnographical point of view, but also in regard to their physical characteristics. The cranium of the Tapuias is dolichocephalous and that of the Tupi brachycephalous. Tribes of the Carib and Aruac families, fully represented in the central and western parts of Brazil, never existed in the eastern and southern parts. The fact of the aborigines, found in the four southern States of Brazil belonging to two groups (the Guaranis and the Gês, which are the predominant element of the Tapuias) agrees with this historical sketch. The number of existing aborigines in the State of S. Paulo is greatly reduced, probably not exceeding ten thousand.

The distribution of the same, in the State of S. Paulo is such, that in the valley of the river Paranapanema and the extensive forest regions traversed by its affluents, the Indians are wild and heathen, while the converted Indians, living in villages, are found along the coast and in the southern part of the State. Now let us examine these several elements separately.

The *Guaranis* or southern Tupis are all christians and have in general use, the utensils, dress and customs of the Brazilians, whose family names they have adopted and whose language they understand more or less. The Guaranis of Rio Verde, who nearly every year visit the capital of the State to complain against the usurpation of part of their lands by the neighbouring planters, have preserved few of their ancient customs. Other groups of Guaranis live along the coast between Santos and Iguape, and they still know how to make pretty fancy articles of coloured feathers. They are already partly crossed with the element of the Brazilian population.

The *Cayuás* of the valley of the river Paranapanema represent the independent but savage Guaranis

who only so late as the years 1830-1852, immigrated from Paraguay and the southern part of Matto Grosso to their present home in the States of S. Paulo and Paraná.

Their colour is a yellowish copper, and they are of medium height. The men go about with nothing on but belts, and the women wear a narrow strip of *embira* or else a cloth called *cheripá* around their waists. The men wear their hair short and make a slit in their under lips into which they put a transparent cylinder about 20 cm. in length made of Jatahy resin and called *tembetá*; the women paint stripes on their faces. They make earthenware pots in which they cook and keep their food. Their weapons are the bow and arrow, spear and club. The arrows are furnished with long wooden heads either smooth or indented on one or on both sides. More detailed accounts of the Cayuas of Alto Paraná than of those of the Parapanema valley which we owe chiefly to Dr. Theodoro Sampaio, are those which are contained in a valuable monograph by Ambrosetti. We learn from this that they have already abandoned some of their old characteristic customs such as that of sleeping in hammocks and that of the «couvade» according to which the father stayed in bed instead of the mother when a child was born. That the man, as well as the woman, subjects himself to a rigorous diet before the birth of a child may be considered as a relic of this custom. These secondary characteristic modifications make the ethnological study, very difficult, so that a complete record can be obtained only by comparing the existing conditions with those found related in old writings. Thus one of the abandoned customs of the Cayuás is cannibalism, while they still practise polygamy. They bury their dead in a squatting position in their huts to which they then set fire. Formerly they used large funeral urns for

their dead. The old custom of sleeping in hammocks is nearly abandoned, for the small hammocks found in their huts are now mostly used to sit in, and for the children. The adults mostly sleep on the floor. The present Cayuás are noted for their sobriety, they do not prepare alcoholic drinks. They are rather timid and use amulets which they call *payé*, for love and the chase. Their huts called *tapui* are spacious, built of wood and thatched with palm leaves. They are built in the woods where they also make clearings for planting. Their chief food is maize, but manioc, potatoes and cotton are also cultivated, from which latter they weave cloth and make fine caps etc. The men are good hunters and fishermen and catch animals in different kinds of traps. Dr. Theodoro Sampaio informs us that he found Guaranis and Cayuás in the valley of the Paranapanema. It is to be remarked, however, that the differences between them are very slight, the Guaranis being of a somewhat lighter colour and consider themselves different from the Cayuás. Perhaps the Guaranis constitute the older element and the Cayuás the later immigrated.

The name of these Indians is written Cayuá or Cainguá and should not be confounded with that of the Cayowas of the Alto Tapajoz. The name Cayuás is sometimes written «Caingue» which explains the possibility of confounding this tribe with that of the Caingangue. Siemiradzki distinguishes Cainguás and Caingues among the Indians of Paraguay. and Ehrenreich mentions (l. c. p. 88) Kainguá and Kaiowa, on the map are mentioned yet Caioa and Cangua. All these authors leave no doubt that the tribes referred to belong to the Guarani family and Castelnau says the same of his Cayowas of Paraguay, which as I said before, should not be confounded with the Cayowas of the Alto Tocantins.

For the future, to avoid mistakes about the Cayuás of the south of Brazil and Paraguay, and those of the river Tocantins, it will be convenient to designate the Cayuás of south Brazil by the name of Noto-cayuás.

The *Caingangs*.—The dreaded Bugres of south Brazil, who destroyed such numbers of the inhabitants of the *sertão* (the far interior) belong exclusively to this group of Indians. The old name of this group was Guayanás but it fell into gradual disuse and is now used only in the west of the State of S. Paulo, in the municipalities of Itapeva and Faxina. They are now generally known under the names of Bugres and *Coroados* (crowned) the latter name refers to the custom of cutting the hair on the top of their heads so as to form a crown; but this fashion has been abandoned by some of the tribes. The name *Coroados*, however, is most inappropriate, because it leads one to confound them with the true *Coroados* of the States of Minas and Matto Grosso.

Although it has long been well known that no true kinship existed among the aborigines comprehended under this name in the south of Brazil and in Matto Grosso, still there are always arising mistakes such as lately happened to the eminent linguist Brinton, who grouped together the *Caingangs* under the name of *Coroados*, and the *Camés* with the *Coroados* and *Carajós* (*American Race* p. 260), separating them from the *Tapuias*, whilst the *Guayanás* are erroneously considered as belonging to the *Tupi* family. For this reason, we have become accustomed in Brazil to call these *Pseudo-Coroados* of South Brazil, *Caingangs*. It is the name they give themselves; it means «people of the woods». It is a remarkable coincidence that the word «ca» means woods also in the *Tupi* language.

It was Telemaco Borba who first, in 1882, introduced this term into scientific literature being shortly

afterwards followed by the Visconde E. de Taunay. It is to be remarked however that instead of using the general name for the group, the local names of the several component tribes of the group are used. It is thus that the name Socré is evidently used as identical with that of Xocren, used in the State of Paraná, and in the same State as well as in S. Paulo the name Camés has been preserved for a tribe living in the plains. The different tribes of which the Caingangs are composed in the State of Paraná, are, according to Taunay's report: Camés, Votorões, Dorins, Xocrens and Tavens.

In the State of S. Paulo we must mention the Camés living in villages along the coast between Santos and Iguape, the Guayanás of Itapeva and Faxina, and the Caingangs of the valley of the Paranapanema and its affluents, who are generally called Coroados. It was these who during the years of 1880-1886 made many barbarous assaults and committed numberless murders thus making the peopling of that region extremely difficult. The data in regard to this subject are found collected in Dr. Theodoro Sampaio's report (l. c. p. 107). The same Caingangs attacked and exterminated the expedition of Monsenhor Claro Monteiro which was to have explored the river Feio in the sertão of Baurú, killing him on the 22 of May 1901.

The Caingangs live in small villages of little huts thatched with palm leaves and belong to the different families. A fire is kept burning day and night in the huts, and the occupants sleep on the bark of trees with their feet turned towards the fire.

The men go about naked; in cold weather however, they use coverings of a coarse cloth made of the fibers of the *ortiga brava* (nettle). This cloth ornamented with outline drawings is an industrial speciality of the Caingangs. Their food is chiefly game and

wild fruits; they cultivate maize and gather large crops of *pinhões* (fruit of the *Araucaria brasiliensis*). The *pinhão* trees form an important factor in the life of the Caingangs and it seems to me that their former distribution must have been identical with that of the *Araucaria brasiliensis*.

Their weapons are bows and arrows; the arrow-heads are made of stone, iron or the bones of monkeys. They do not use heads made of bamboo neither do they ordinarily use wooden ones though probably some tribes have temporarily adopted this kind of arrows from their neighbours. Polygamy is practised, but in general, the number of wives is limited to two or three. For their feasts, they prepare an alcoholic drink made from *pinhões* and maize. They bury their dead in the ground, and make a tomb of about 2m. in height of a conical shape. In general they are not a boating race being but little accustomed to life on the great rivers. They seem to have learned this art, as well as that of fishing, from their neighbours the Guaranis, for it is remarkable that the word for fish (*pirá*) and that for weir (*pari*) are from the Tupi language. Their meat is roasted; they neither eat raw meat nor are they cannibals; they do not use salt. They make a kind of bread from rotten maize.

The *Chavantes* of the valley of the Paranapapema are not as Ehrenreich thought a tribe of the Caingangs but an independent group of the Gês family. Two vocabularies of their language are published by Mess.^{rs} Ewerton Quadros and Telemaco Borba. It is evident from the same that their language is different from that of the Chavantes of Goyaz and Mato Grosso and for that reason they got the name of Eochavantes (H. von Ihering Guayanás p. 42). For the best information we have in regard to these Chavantes of the State of S. Paulo, who live in the

plains between the lower courses of the rivers Paranapanema and Tieté, we are indebted to General Ewerton Quadros, which is as follows.

Of all the Indians of S. Paulo, the Chavantes are the darkest, and the most backward; they subsist on game, insects, larvae and, when driven by hunger they rob the plantations and kill the domestic animals of the *sertanejos*; but they are not otherwise dangerous as they do not attack people and are timid; when domesticated, they are docile and faithful. They have small feet, thin legs, protuberant abdomens, salient cheek-bones, small horizontal eyes. Their bows are made of the wood of palm-trees and the heads of their arrows of the heart of the rosemary (*alecrim*), barbed only on one side; their lances are made of the heart of the lentisk (*aroeira*), 25 cm. long for men and 15 for women. All of them, men, women, and children wear a girdle around their waists made of *embira*, that of women having an appendage which passes between their legs. All of them cut their hair into a fringe around their heads, and make longitudinal slits in their ears.

They wear necklaces made of the teeth of animals, and neither make nor use earthenware. Their huts made of palmleaves are very low and small, not having room enough for more than one couple. The Chavantes are opposed to polygamy and do not employ their weapons against man. Most of the words of the vocabulary of the Cayuás and the Coroados are accented on the last syllable and those of the Chavantes for the most part on the penultimate.

HISTORICAL TRADITIONS

From the description which we have just finished of the Indians who at present exist in the State

of S. Paulo it is evident that they have lost most of their former characteristic customs. In general, the converted Indians, living in villages of this State, offer no ethnographical interest, and those which in this respect are worthy of attention, live retired and inaccessible, making them dangerous to the thinly scattered civilized population of the sertão, as happened this year in the municipality of Baurú from the Coroados. In these conditions our knowledge of the customs of these aborigines would have been very incomplete without the valuable information contained in the literature of the sixteenth century. In this respect the «Roteiro do Brazil de Gabriel Soares de Souza» is of the greatest importance.

Though the author did not live in S. Paulo, he manifests great knowledge of the tribes which then inhabited the territory of the State of S. Paulo. The principal ones among these, according to his narrative, were the following: The Tupinambás, the Carijós and the Guayanás. Of these last, the author informs us that they slept on the floor and that their language was different from that of the Tupis. Thus it is proved that the Guayanás were the ancestors of the Caingangs, who in certain districts of the west of the State kept the name of Guayanás up to last century. The Guayanás at the time of the discovery of Brazil lived in the Serra do Mar and in the plains where the capital of S. Paulo is now situated. The Carijós lived between Santos and St.^a Catharina, while the Tupinambás and Tupiniquins had possession of the region between Santos and Rio de Janeiro.

Hans Staden, who lived as a prisoner among the Tupinambás of Santos or S. Vicente, in the years 1549-1554 published an interesting book on his captivity among the savages. This book is recognised

as truthful by the critical study, particularly with reference to things which he himself could observe. The information obtained from other sources, as, for example, the cannibalism of the Guayanás does not deserve the same credit. The cannibalism common among the Guaranis and Tupis, was not practised by the people of the Gês family. Thus Ewer-ton Quadros affirms that the Cayuás devoured their prisoners, while we know that the Guayanás and Caingangs never tasted human flesh.

ARCHEOLOGICAL INVESTIGATIONS

In general the narratives of the historians of the sixteenth century are altogether deficient concerning the weapons, customs and utensils used in the daily life of the aborigines.

To fill in this hiatus is the office of archeological investigation, the principal results of which we shall now proceed to give. The division of primitive culture into a paleolithic and a neolithic era, which has proved so prolific in the archeological studies of Europe, is not applicable to the prehistoric culture of S. Paulo nor to the greater part of Brazil.

It is quite possible and even probable that the pleistocene men of Lagôa Santa in Minas lived in the paleolithic era, but up to the present neither from Minas nor from S. Paulo are any human works known to have been found in pleistocene deposits in an undisturbed and original position. The stone weapons and utensils which occupy such prominent positions in the archeological exploration of Brazil are found in alluvial soil and some are polished whilst others are split.

To the latter group belong the arrow-heads of which the larger may have been used for lance-heads.

It is not the material of which the article is made, but the use to which it is to be put that in this case decided its make. While the *tembetás* or ornamental stones which the Indians put into the slits of their lower lips are, without exception polished, the arrow-heads are split. These and the *tembetás* were made of the same material, rock-crystal and quartz, as is proved by the specimens exhibited in the Museu Paulista. The only polished arrow-heads found in the interior of the State of S. Paulo are those of agate, barbed on one side only, they seem to represent harpoon-heads. It is probable that the curious biconical objects of polished stone which look like the *virotas* used by the Indians are also arrow-heads. The purpose of these *virotas* was to stun the birds with the shot so as to take them alive, the *virote* might also have been used to knock down the large and heavy fruit of the *pinheiros* (*Auracaria brasiliensis*). The polished axes were not weapons, but were used to cut down trees to make clearings for their plantations, and also as hoes. These last are large and have two notches on each side of the blunt end.

The different axes are distinguished not only by their shape, size and material, but especially by the blunt end which in some, is narrow and long so as to be put through a hole in the handle, in others it is short and thick so as to be fixed into a hollow in the thick end of the handle. Among those of the latter type, the half-moons (*Ankeräxte*) are most worthy of special attention; they are the distinctive signs of the cacique and are used for ceremonial purposes, chiefly at the killing of their prisoners.

The small axes served as choppers for domestic use and most of them were without handles; some had their blunt ends covered with leather or cloth

and others had little hollows on either side for the forefinger and thumb. The same little holes are found in stones of the shape of a thick disk or flat cheese and which are called hammerstones in North American archeology. In S. Paulo we had previously called them nut-crackers, it being probable that they were sometimes used as such, though that they were more generally used as hatchets and hammers is proved by the occurrence of these little holes in some small polished axes. In comparatively great numbers are found polished stone pestles more or less cylindrical in shape which were used to pound maize and other grain in mortars mostly made of wood, such as are yet used all over the interior of Brazil. In S. Paulo and along the coast of the south of Brazil small flat, fish or bird shaped mortars 20 cm. long are found having a small hollow cavity in which to pound paints and other fine drugs. It seems that these zoomorphic mortars, sometimes called zoolithes formed an artistic speciality of the Carijós. They are the most perfect which the artistic ability of the aborigines of the south of Brazil was able to produce. Other articles of artistic perfection rarely found in S. Paulo or south Brazil, are the *tembetás* made of quartz, rock crystal or bone. They consist of a cylindrical or flattened body which is passed through the lower slit lip, one transversal end being laid on top of the lip. The diameter of the cylindric part in our specimens varies from 16 mm. to 32 mm. Several other stone articles common in other parts of Brazil, are not found in S. Paulo. This refers as well to amulets made of nephrite, jadeite and steatite imitating the shape of frogs and other animals, and called *muiraquitans* (Amazonestones), as also to the sling stones and «bolas» of Rio Grande do Sul. Pipes for smoking (caximbos) are not found in S.

Paulo; but sometimes rounded or flattened stones pierced at one end to be hung round the neck, are to be found. So far as the productions of ceramic art are concerned, they are greatly inferior to the Mounds of the Island of Marajó and other Amazonic regions.

By the side of simple pots for domestic use are found large funeral urns, generally covered with lids in the shape of smaller vessels. In these *igaçabas* are found the bones of the deceased, nearly always greatly decayed, and sometimes another bowl which then contains the bones. These funeral bowls of which the Museu Paulista has two, are carefully worked and artistically ornamented with out line drawings of red and black lines on a smooth white surface. In general the Guaranis and Tupis buried their deads in funeral urns, placing the bodies in a sitting posture. If, however a warrior died far from his village, they buried him only provisionally, transporting the bones or only the cranium afterwards to his hut in which he was definitely buried. It was evidently for this purpose that the above mentioned funeral bowls were used. Usually these *igaçabas* and pots are roughly wrought, having thick walls plain or ornamented with impressions. It is well known that the Tupis made very large jars for the preparation of the *cauim* an alcoholic drink made from chewed maize. One of these immense jars is to be found in the building of the «Comissão Geographica e Geologica de S. Paulo». It is 65 cm. high diam. of the aperture 40 cm. and greatest circumference 3 m. 21 cm. The industrial products of the aborigines above mentioned are only found by chance. The old villages have completely disappeared, thus making direct evidence of the former presence of the Indians, scarce. In this respect the inscriptions or petroglyphs found on the face of steep or almost inaccessible rocks call for special attention.

Tristão Alencar de Araripe published a valuable study on this subject in the «Revista do Instituto Historico» under the title of «Cidades petrificadas e inscrições lapidares do Brazil». Vol. 50 (2 nd ed.) p. 213-294 including the description and a picture of one in the State of S. Paulo near Faxina which Dr. Domingos Jaguaribe examined and copied. In the neighbourhood of the same place was found an old cemetery with a great number of *igaçabas*. The tombs of the aborigines were generally isolated. *Igaçabas* with bones have often been found in Piratininga and other districts of the capital of S. Paulo formerly inhabited by Tupinaquins and other aborigines. Though the old villages of the aborigines have disappeared, one often recognises the site of the huts, called *paradeiros*, distinguished in the clearings by the darker colour of the earth. It is in these places, the surface of which corresponds to that which would be occupied by a small house, that pieces of pottery, sometimes stone hatchets and other utensils are found. Besides these, charcoal and bones of animals are also found in the earth in these places and the dark colour of the ground is evidently caused by organic matter due to the remains of food. There is a group of stopping-places (*paradeiros*) which is very characteristic and is found only on the coast of S. Paulo and other States of the South of Brazil. They are the *Sambaquis*, huge heaps of oyster and other marine shells which, on the marshy plains of the region along the coast arise, like small hills, afforded a natural home for the aborigines. There they lived and also buried their dead. The true significance of these *sambaquis* was unknown until a short time ago, though the first archeological explorer of S. Paulo, engineer Carlos Rath, was well aware of it.

The idea is still widely spread that these heaps of shells like the *Kjoekemoeatings* of Denmark were artificial

accumulations of the shells of oysters and other shellfish used as food by the Indians. Taking into consideration the size of these *sambaquis*, which are from 10 to 20 meters high and often in volume 30000 to 40000 and even 100,000 m.³ it must be seen that they would be the most remarkable curiosity of the Brazilian coast at the time of its discovery. The historians of the sixteenth century do not even mention them and it was only in the year 1797 that Frei Gaspar da Madre de Deus invented the story of the artificial formation of the *sambaquis*. According to the studies of Dr. von Ihering, there are in the south of Brazil two different groups of *sambaquis* one of which represents the remains of food of the aborigines and the other natural deposits from the sea. To the first group belong the pseudo—*sambaquis* on the swelling lands in the outskirts of the city of Rio Grande do Sul, layers, not very thick, of dark earth intermixed with great quantities of fish-bones and otoliths, shells, bones of game, pieces of charcoal, pots and other manufactured articles. The great *sambaquis* of the coast of the States of S. Paulo, Paraná and Santa Catharina present a totally different aspect, being immense accumulations of oyster shells (*Ostrea arborea* Ch.) alternating sometimes with layers more or less horizontal of *berbigão* (*Cryptogramma braziliana* Gm.) and other bivalve molusks. To admit that these mounds of shells were heaped up by Indians would be to suppose that for decades they ate nothing but *berbigão* and then for other decades nothing but oysters. This hypothesis is not admissible, nor is that of the Indians laying aside the shells for the purpose of building up their *sambaquis* more so.

No remains of food or pieces of broken pottery or charcoal are found mixed with the shells it is to be remarked that oysters and other shellfish are an important article of food of the coast population even

at the present time, but that the shells thrown away decay in less than two years. Colossal and well preserved deposits are formed only under special conditions, particularly under water. That the *sambaquis* of South Brazil are simply oyster banks formed in shallow sea water is proved by other geological facts. Of these we cite only the occurrence of the bones of whales in places where now a days no large cetacea can reach, and the occurrence of oyster banks in the affluents of the River Guahyba opposite to Porto Alegre. These geological facts prove that in the south of Brazil as well as in the Rio da Prata there was an overflow or transgression of the sea elevating its level from 30 to 50 meters, in the pleistocene era. The *sambaquis* are thus robbed of their supposed character of monuments erected by the aborigines, but nevertheless they lose none of their interest for the archeology of Brazil, preserving for us many of the articles made by the Indians who had their homes on them, and even their bones. In view of these circumstances the anthropological matter referring to the dwellers on the *sambaquis* is relatively abundant, specially in regard to craniums. These are mostly brachycephalous corresponding to the description, given by Rodrigues Peixoto, of the craniums of the Tupis. The heads of the Guarani Indians examined by H. von Ihering, and those of the Cayuás measured by J. Ambrosetti being brachycephalous also, one cannot doubt that the craniums found in the *sambaquis* belong to the same tribes of Tupi and Guaranis who dwelt on the coast at the time of its discovery.

The only objection that might be urged to this is that the bodies in the *sambaquis* were not buried in *igaçabas* as was the common practice among the Tupis and Guaranis. We know, however, that in this

respect there was great disparity among the different tribes; some of them only buried children in *igacabas*, while others buried their dead in cylindrical graves and yet others buried them wrapped in their hammocks. The cranium described, by H. von Ihering, from the *sambaquis* of Cidreira in Rio Grande do Sul, is like that of the Botocudos and evidently belonged to an Indian of the Guayaná family. J. B. de Lacerda had already called attention to the similarity between certain craniums from the *sambaquis* of St.^a Catharina and those of the Botocudos.

CONCLUSIONS

It is thus evident that in the prehistoric period, there already existed in the south of Brazil, two families of Indians whose descendants are even now found in the country. We have not, at present, data sufficient to enable us to calculate how far back the vestiges of the first inhabitants of the south of Brazil reach. We know at present of but few localities in South America where man co-existed with the extinct deluvian animals. We are indebted to Florentino Ameghino for an extensive and valuable monograph on the antiquity of man in the La Plata regions. This author considers the pampean formation as pliocene, while H. von Ihering on examining the marine mollusks contained in it found that they belonged without exception to species which still exist on the Atlantic coast of South America; he therefore inclines to the belief of the post-tertiary age of these layers.

In Brazil, human bones have been found by Lund in Minas Geraes, in the same caves from which that celebrated naturalist took out the remains of extinct pleistocene mammalia. The human craniums of Lagôa

Santa are exactly like those of the Botocudos. Doubts have been thrown on the contemporaneity of the man of Lagôa Santa with the extinct mammalia of the cave. But the fact that the human craniums and bones, found in these caves, are like those of the mammalia from the same place, not only in colour and appearance but also in the chief feature of being fossil or calcined, leaves little doubt of the real co-existence of man with the extinct mammalia so well described by Lund and Winge. These are the principal results derived from the anthropological and archeological investigations made in the State of S. Paulo; and if, owing to the low degree of cultural development of the aborigines of these regions they reveal nothing extraordinary, they are not without interest and instruction in view of the agreement of the data furnished from such different sources as are the historical and archeological explorations on the one hand and the anthropological, ethnological and linguistic studies on the other.

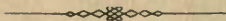
We have in this respect a sure basis from which to judge of the cultural and physical properties which have been transmitted to the existing rural population by their ancestors—the aborigines—of whom up to the present date only a small part have kept their independence, the greater part having been swallowed up by the immigrated Luzo-Brazilian element which forms the national element of the present population of S. Paulo.

S. Paulo, 10 December of 1903.

LITERATURE

- Ambrosetti, Juan B.* Los Indios Caingúá del Alto Paraná. Boletín del Instituto Geografico Argentino Tomo XV Buenos Aires 1895 p. 651-744.
- Ambrosetti, Juan B.* Los Indios Kaingangues de San Pedro (Misiones) con un Vocabulario. Revista del Jardin Zoologico. Tomo II. Buenos Aires 1895 p. 305-387.
- Alencar Araripe, Tristão de.* Cidades petrificadas e inscrições lapidares no Brazil. Revista do Instituto Historico do Rio de Janeiro. Tomo L. 1887 p. 213-294.
- Borba, Telemaco Morocines.* Breve noticia sobre os Indios Caingangs, acompanhada de um pequeno vocabulario da lingua dos mesmos indigenas e da dos Cayguás e Chavantes. Revista Mensal da Secção da Sociedade de Geographia de Lisboa no Brazil. Tomo II. Rio de Janeiro 1883 p. 20-36.
- Brinton, Daniel G.* The American Race. Philadelphia 1901.
- Ehrenreich, Paul.* Die Einteilung und Verbreitung der Völkerstämme Brasiliens nach dem gegenwärtigen Stande unserer Kenntnisse. Petermanns Mitteilungen 37. Bd. 1891. IV. p. 81 rs e V p. 105 ss.
- Ewerton Quadros, Tenente-Coronel Francisco Raimundo.* Memoria sobre os trabalhos de observação e exploração da Commissão Militar encarregada da Linha telegraphica de Uberaba a Cuiabá de Fevereiro a Junho de 1889. Revista do Instituto Historico do Rio de Janeiro. Vol. LV, 1892 p. 233-259.
- Ihering, H. von* A civilização prehistorica do Brazil meridional. Revista do Museu Paulista. Vol. I. S. Paulo 1895 p. 35-159.
- Ihering, H. von.* El Hombre prehistorico del Brazil. Historia. Tomo I. Buenos Aires. 1903 p. 161 ss.
- Ihering, H. von.* Os Guayanás e Caingangs de S. Paulo. Revista do Museu Paulista. Vol. VI. S. Paulo 1904 p. 23-44.

- Ihering, H. von.* Ueber die vermeintliche Errichtung der Sambaquis durch den Menschen. Verhandlungen der Berliner anthropologischen Gesellschaft. 1898 p. 455-460
- Lacerda, I. B. de.* O homem dos sambaquis. Contribuição á archeologia brasileira. Archivos do Museu Nacional do Rio de Janeiro. Vol. VI, 1885 p. 175-257.
- Magalhães, General Couto de.* 7.^a Conferencia para o tricentenário de Anchieta. S. Paulo. 1897.
- Madre de Deus, Gaspar da.* Memorias para a Historia da Capitania de S. Vicente, hoje chamada de S. Paulo, do Estado do Brazil. Lisboa 1797.
- Rath, Carlos.* Algumas palavras ethnologicas e paleontologicas a respeito da provincia de S. Paulo. S. Paulo 1875.
- Sampaio, Theodoro* Considerações geographicas e economicas sobre o Valle do Rio Paranapanema. Boletim da Commissão Geographica e Geologica do Estado de S. Paulo. N. 4. S. Paulo 1890.
- Siemiradzki, Josef von.* Beiträge zur Ethnographie der süd-amerikanischen Indianer Mitteilungen der Anthropologischen Gesellschaft in Wien. Bol. XXVIII. 1898 p. 127-170.
- Staden, Hans.* Suas viagens e captiveiro entre os selvagens do Brazil. Edição commemorativa do 4.^o centenario. S. Paulo 1900. Cf. Revista do Instituto Historico do Rio de Janeiro. Vol. LV, 1892 p. 267 ss.
- Souza, Gabriel Soares de.* Tratado descriptivo do Brazil em 1587. Revista do Instituto Historico e Geographico do Rio de Janeiro. Tomo XIV. Rio de Janeiro 1879 p. 1-302.



THE LIBRARY
UNIVERSITY OF CALIFORNIA
LOS ANGELES

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
405 Hilgard Avenue, Los Angeles, CA 90024-1388
Return this material to the library
from which it was borrowed.

REC'D URL CIRC

OCT 18 1993

AUG 16 1993

UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 090 317 9

Univers
Sout.
Libr